

A
Seasonable Prospect
FOR THE
View and Consideration
OF
CHRISTIANS.

BEING
A brief representation of
the *Lives and Conversations*
of Infidels and Heathens,
as to Religion and
Morality, in our Age.

Together with
Some *Reflections* thereupon,
in relation to us who profess
CHRISTIANITY.

*Fides esse sine charitate potest, prodesse
non potest.*

By a Gentleman.

LONDON, Printed for L. Meredith,
at the King's Head, in St.
Paul's Church-Yard. 1687.

Price Three Pence.

LICENSED,

Jan. 15th.
168⁵/₇.

THE PREFACE.

Christian Reader,

Dec 14 1742
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M *Meeting Accidentally with a Printed Relation (made by a Reverend Divine of the Church of England) of the Religion, Lives, and Manners of the Mahometans and Heathens, in that vast Empire of the Great Mogol, called Indostan or East India: And judging it a very faithful and authentic Account, being from his own certain Knowledge and Experience, gained by his Residence at the Mogol's Court, for several Years in our Age, as Chaplain to the English Ambassador there. And finding a great Sense of God among them, and many excellent Moralities practised by them from that weak natural Light, and that*

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The Preface.

false Religion they enjoy ; and considering seriously, the great failure of too many Christians among us therein, who have not only the same Light of Nature, and that very much improved by Learning and Education for their Guide ; but also the glorious Light of the Gospel, and Revelation of the ever blessed Jesus ; and considering how much this is to the great Scandal and Reproach of our said Holy and Excellent Religion, and will be also our great Condemnation at last ; that this Light thus come into the World to us, yet we love Darkneß rather than Light, because our Deeds are Evil. I thought it not amiss to make publick this short Account of The Conversations of Infidels, Contemporary with us, with some Reflections thereupon, to shame us Christians (if it were possible) out of our contempt of God, Religion, and his Ministers, our gross Immoralities and Vices, which are so much (God knows) abounding among us at this day ; and that we may prudently consider our eternal Safety and Welfare. Farewel.

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FOR THE
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BEING

A brief representation of
the Religion, Lives, and
Conversation of *Infidels*
and *Heathens*.

First, Of their Piety towards God.

1. **I**N their frequent Devotions
in publick, and their great
reverence therein, he re-
lates, That whatever diver-
sions or impediments they have ei-
ther at home or in a journey, they

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constantly pray five times every day, viz. at six a Clock in the Morning, and at Nine, and Twelve, and in the Afternoon at Three and Six. The *Mogol* the Prince himself doth so, and the meanest Shepherd that waits on his Flock in the field ; and if they can they perform their Devotions in their Mosquits or Churches.

They wash their Feet, and then entering their Mosquits or Churches, they put off their Shooes, and as they begin their Devotions they stop their Ears, and fix their Eyes, that nothing may divert their thoughts ; then in a soft and still voice they utter their Prayers, wherein are many words most significantly expressing the Omnipotency, Greatness, Eternity, and other Attributes of God, casting themselves low upon their Faces sundry times, and then acknowledging that they are burdens to the Earth, and poison to the Air ; being so confounded and ashamed, as they seem not to dare so much

much as to lift up their Eyes to Heaven; but after all, comfort themselves in the Mercies of God, through the mediation of *Mahomet*.

It happened, That I having once some discourse with a Mahometan of good quality; and discoursing with him about his frequent praying, I told him, That if himself and others of his profession, who did believe it a duty to pray so often, would conclude their Petitions in the Name of *Jesus Christ*, they might find much comfort in those frequent performances of that great duty. He answered, That I needed not trouble my self with that; for they found as great comfort as they could desire in what they did: and presently he gave me this relation.

There was (said he) a most devout *Musselman*, who had his habitation in a great City where *Mahomet* was zealously professed, and that Man for many years together spent his whole days in the Mos-

quit or Church; in the meantime, not minding the world at all, he became so poor, that he had nothing left to buy Bread for his Family; yet notwithstanding his poor condition, he was resolved still to ply his Devotions; and in a Morning he (when perceiving that there was nothing at all left for the further Subsistence of himself and Household) took a solemn leave of his Wife and Children, resolving for his part to go and Pray and Die in the Mosquit, leaving his Family (if no releif came) to famish at home. But that very day there came to his House a very Beautiful Young-man (as he appeared to be) who brought and gave unto his Wife a considerable quantity of Gold bound up in a white Napkin, telling her, That God had now remembred her Husband, and sent him his pay for his constant Pains taken in his Devotions; withal, charging her not to send for her Husband, for though he had taken such a solemn leave of her

her that Morning, yet he would come home to her again that Night, and so he departed from her. The Woman presently bought in some necessaries for her House (for they had eaten up all before) and further made some good Provision for her Husband, against his coming home in the Evening, (for so he did) and finding all his Family very chearful and merry, his Wife presently told him, That there had been such a one there (as before described) and left so much Gold behind him, with the forementioned Message delivered with it. Her Husband presently replied, That it was the Angel *Gabriel* sent from God, (for the Mahometans speak much of that Angel,) and he further added, That himself had nothing to bring home unto her but a little Grit or Sand, which he took up in his way homeward, and bound it in his Girdle ; which he presently opening to show her, it was all turned into precious Stones, which a-

mounted unto a very great value. The Seventh part of which, as of his Gold likewise, he presently gave to the Poor; (for, said he, a *Musselman* is very Charitable;) and then made this Inference and Conclusion of his Discourse with me: That if we do not neglect God, God will not forget us, but will, when we stand most in need of help, supply us.

Secondly, *Of their Observations of their Sabbaths, and other Festivals and Fasts.*

Their Liturgy is in the *Arabian* Tongue, not understood by many of the common People, yet is repeated by the Moolaas or Priests, and also by the common People. The Mahomitans also rehearse the names of *God* and of *Mahomet* certain times upon Beads, as the Papists do their Prayers.

The devout Mahometans, in a solemn manner, assemble in their Mosquits or Churches, where by their Moolaas or Priests (upon *Fridays* which is their Sabbath) some select-

lected parts of the Alcoran are publickly read unto them, which their Moolaas or Priests never touch without an Expression of much outward Reverence, and then they deliver some precepts which they gather out of it. And they never see their Alcoran, and hear any part of it read, without a great shew of Attention, Affection and Reverence.

They keep a solemn *Lent*, which they call *Ramjam* or *Ramdam*, which begins the first New-Moon, which happens in *September*, and so continue it that whole Moon. And during all that time, those that are strict in their Religion forbear their Women, and will not take either Meat or Drink any day during that time; so long as the Sun is above the Horizon, only after the Sun is set they eat at pleasure. The last day of their *Lent* they Consecrate as a day of Mourning, to the memory of their deceased Friends; when I have observed; saith the Author, many of the meaner sort seem to make

make most bitter Lamentation (besides what they do at their Friends decease, when they howl and cry many whole days for their Friends departed) and then at night they fire an innumerable company of Lamps and other Lights; and when burnt out, the *Lent* is ended, and the people take their Food as before.

The day after the *Ramjam* or *Lent* is ended, the most devout Mahometans in a solemn manner assemble at their Mosquits or Churches, and hear some select parts of their Alcoran read unto them.

The *Hindoes* or *Indians*, being Heathens, have little Churches called *Pagods*, built round and standing under green Trees, wherein are Images of monstrous Shapes, but for what end the Author knows not. That both Men and Women, before they go to their Devotions (which is very frequently) wash their Bodies, which they think avails them much towards their cleansing from Sin; and they ascribe a certain kind of Divinity

nity to Rivers (especially to the famous River *Ganges*,) wihther they flock daily in Troops to wash themselves.

The day of rest or Sabbath, which the *Hindoes* or *Indians* observe, is *Thursday*, as also many other Festivals or Times of publick Devotions they observe very Solemnly, as also Pilgrimages.

And they never hear their Law or Precepts read to them by their Bramins or Priests, without a shew of great Attention, Reverence and Affection.

Their Bramins or Priests (as the Author affirms) have told him, That they acknowledge one God, whom they describe with a Thousand Eyes, and a Thousand Hands, and as many Feet ; as being all Eye to see, all Feet to follow, and all Hand to smite Offenders; thus they exprefs his Power. The consideration whereof makes them (as the Author testifies) very exact in their dealings with Men, most carefully

fully observing that Royal Law, in doing to others but what they would be contented to suffer from them.

Now that Book of their Law, which they call the *Sbester*, or the Book of their written Word, hath been transcribed in all Ages, ever since the first delivery of it (not long after the Creation, as they say) by the Bramins, out of which they deliver Precepts unto the People.

Both Men and Women, before they go to their Devotions (which are very frequent) wash their Bodies, as I related before, led hereunto by a certain Precept, as they say, given them by their Lawgiver, *Breman*, which requires them daily to observe their times of Devotion expressed by their Washings, and Worshippings, and Prayer to God, which must be all done with purity of Heart.

The Precepts delivered to them from him they call *Breman*, are these; First, Thou shalt not kill any living Creature whatever it be, having Life in the same; for thou art a Creature,

ture, and so is it ; thou art indu-
ed with Life, and so is it ; thou shalt
not therefore spill the Life of any of
thy fellow Creatures that live.

Other Precepts they mention as
delivered by their Lawgiver, *viz.*

To observe times for Fasting,
and hours for Watching, that they
may be better fitted for their Devo-
tions.

Other directions they have about
their Festivals, wherein are requi-
red also,

To take their Food moderately
not Pampering their Bodies.

And concerning Charity, they are
Commanded

To help the Poor as far as possi-
bly they are able.

Other Precepts, they say, were
given them likewise in Charge :

Not to tell false Tales, nor to
utter any thing that is untrue.

Not to Steal any thing from o-
thers, be it never so little.

Not to Defraud any by their Cun-
ning in Bargains or Contracts.

Not

Not to Oppress any, when they have Power to do it.

All which are observed by these *Hindoes* or *Indians* (as the said Author affirms) with much strictness, several of them being very good Precepts, having the impression of God upon them.

There are also another sort of Heathens among them, called the *Perfes*, who have a Book of their Religion delivered by their Prophets, in which (as the Author was informed) are these Precepts following,

I. To have Shame and Fear ever present with them, which will restrain and keep them from committing many Evils.

II. When they undertake any thing, seriously to consider whether it be Good or Bad, Commanded or Forbidden them.

III. To keep their Eyes and Hearts from Coveting any thing that is another's, and their Hands from hurting any one.

IV. To

IV. To have a care always to speak the Truth.

V. To be known only in their own Busineses, and not to inquire into, and to busie themselves in other Mens Matters.

VI. Not to Entertain or Believe any other Law, besides what they have delivered to them by their Prophets.

Their Priests they call *Daroos* or *Harboods*, above which they have a Chief or High-Priest, they call the *Dostoor*, who not often appears openly, but when he does he meets with much Reverence and Respect given unto him by the Common People; and so do their other Church-men which are his Inferiors, unto all which they allow free maintenance for their more comfortable Subsistence, and those Church-men, by their Law, are commanded to dwell near, and to abide much in their *Eggarees* or Temples, to give advice unto any that shall repair unto them. They observe divers Feasts,
and

and immediately after each of them
a Fast follows.

Thirdly, *Of their Zeal in their Religion, and not induring that Religion should be Contemned and Neglected.*

As they cannot bear that any one should affront or contemn their Religion, both the *Mabometans* and the *Hindoes*, or *Indians*: So there is not any one among the *Mabometans*, which at any time mentions the Name of our Blessed Saviour *Jesus Christ*, but he mentions it with high Reverence and Respect; for they say of him, That he was a good Man and a Just, that he lived without Sin, that he did greater Miracles than any other before or since. They call him the Breath of God, but cannot conceive how he should be the Son of God. Yet they conceive of us Christians to be so unworthy and so unclean, that they will not eat with us any thing that

that is of our dressing, nor yet any thing that is dressed in our Vessels. And the Author affirms, That he hath often heard them, viz. the Natives, which lived near the Port where our Ships arrive, say thus in broken English, Christian Religion, Devil Religion, Christians much Drunk, Christians much do wrong, much beat, much abuse others.

The *Mahometans* and many others among them, are very keen, sharp, forward, and zealous to vindicate and promote that which they call their Religion, according to that saying of *Philo Judæus*, *Ubi de Religione, ibi quoque de vita agitur*: We must act for Religion as we would strive for Life: And so do they.

Among the *Mahometans* there are many Votaries; they are called *Derveeses*, who Relinquish the World, and spend all their days in Solitude and Retiredness, expecting a Recompence. They are well con-

content, as they say, to suffer and wait for it in that better Life to come. Those are very sharp and strict Penances which many of these People undergo voluntarily, and far exceed those of the *Romanists*. They crying out continually in these or the like Expressions, God Almighty look upon me, Love Thee, I Love not the World but I Love Thee, and do all this for thy sake, Look upon me, God Almighty. These People after this Retirement, will choose rather to Famish than stir from their Cells, and therefore are relieved by the Charity of others. Again, I have there seen (as the Author speaks) them who meerly out of Devotion, have put such massy Fetters of Iron upon their Legs, as that they could scarce stir with them, and then covered with Blew Mantles (the colour of Mourners in those parts,) they go as fast as they are able, many Miles barefoot upon the hot parching ground in Pilgrimage,

and age, to visit the Sepulchres of
to their Saints.

Fourthly, *Of their great Reverence
and Respect they give to their
Priests, and other Devout and
Holy Persons.*

The *Moolaas* or *Mabometan* Priests
are distinguished only by their
beards, which they wear long, whose
calling gains them very much Esteem
and Reverence among the
people; yet there is also another
Order of *Moolaas* or Priests, called
Sayds, who derive themselves from
Mabomet, who live much retired;
but when they appear openly, are
most highly Reverenced. The
Mogol himself would often visit the
cells of those he esteemed Religi-
ous, as if they had been Demi-
gods: As all Religions are there
tolerated, so the *Mogol* would
speak well of all of them, and he
could speak most Respectfully of
his Blessed Saviour Christ.

And

And here may I insert a very strange Story, that the Author affirms he had from several credible Persons of several Religions, of an Evidence or Attestation the Devil was forced to give to the Truth of the Christian Religion.

The Author relates, That (but a few years before his abode there) a Jugler of *Bongala* (a Kingdom famous for Witches and Men of that Profession) brought an Ape before the *Mogol*, (who was over greedy to please himself with Novelties, for professing that he would do many strange Feats or Tricks; the *Mogol* was ready presently to make a trial of this, and forthwith called some Boys about him; and plucking a Ring from his Finger gave it one of them to hide, that he might make a trial whether or no the Ape could find it out; who presently went to the Boy that had it. The *Mogol* made some farther Trials like this, where the Ape did his part as before. And before the Ape was

ry ken out of his Prefence, this strange
af- following and unexpected thing
ble came into the Kings mind, There
an are (said he) many Disputes in
vll the World, about that true Prophet
a of which should come into the World.

We, said the *Mogol*, are for *Mabomet*,
out the *Persians* Magnifie *Mortis Hale*,
re (being also Mahometans,) the Hea-
fa- thens or *Hindoes* have many whom
hat they very highly Magnifie and Ex-
pretol, as *Bremaw*, and *Breman*, and
ed *Ram*, and *Permissar*, the *Persees* are
es, for *Zortooft*, the *Jews* for *Moses*,
am the *Christians* for *Christ*, unto which
go he added three more, of which the
tri Author had not their Names, which
made up the number of Twelve,
g who have all their several followers
on that part of the World; which
ake Twelve names he caused to be writ-
tlen in Twelve several Scroles, and
t out together, to see if the Ape could
og draw out the name of the true Pro-
phet. This done the Ape put his paw
be ongt them and pull'd forth that
ta paper or Scrole with the name of
ken *Christ*.

Christ. The *Mogol*, a second time, caused those Twelve Names to be written again in Twelve other Scroles and Characters, and put together, when the Ape, as before, pull'd forth the Name of *Christ*.

Then *Mahobet-Chan*, a great Noble Man, of that Court and in high Favour with the King, said, That it was some Imposture of the Christians (although there were none that did bear that name there present) and desired that he might make a third tryal, which granted, he put but Eleven of those names together, reserving the name of *Christ* in his Hand. The Ape searching as before, pull'd forth his Paw empty, and so twice or thrice together. The King demanding a reason for this, was answered, That happily the thing he looked for was not there; he was bid to search for it, and then putting out those Eleven Names one after another, in a seeming indignation rent them; then running to *Mahobet-Chan*,

cried out

caught him by the Hand where the Name of *Christ* was concealed; which delivered to him, he opened the Scrole, and so held it up to the King, but did not tear it as the other. Upon which the *Mogol* took the Ape, and gave his Keeper a Pension for to keep him near about him, calling him the Divining Ape: And this was all that followed upon this admirable thing, except the Wonder and Amazement of that People. Now for this Relation the Author believed it was true, because it had been often confirmed to him there by divers Persons, who knew not one another, and were differing in Religion, yet all agreed in the Story, and all the Circumstances thereof. But this by way of digression.

Also the Priests and Ministers, of any Religion, find Regard and Esteem amongst the People: As to my self (saith the Author) who was very young while I lived there, yet when I was first brought into

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the *Mogol's* Presence, standing near the Embassador, I being but a little distance from the *Mogol*, he sent one of his Grandees to me to let me know that the King bad me Welcome thither, that I should have free access to him when ever I pleased, and if I would ask any thing he would give it me. And very many times afterward, when I appeared before him, he still would shew tokens of Civility and Respect to me. And I never went abroad among the People, but those that met me upon this account that I was a Padre (for so they called me) a Father or Minister ; they would manifest by their Behaviour much Respect to me. There was also a Jesuit of very much Fame and Renown, called *Feronimo Xavera*, who was sent for by *Achabar Sha*, the late King's Father, 1556. to Argue before him the Doctrine of Christianity, and after he had heard him One Year and half he sent him back to *Goa* honourably, with

with some good Gifts, telling him he would call for him again, when he had a convenient time, which Time or Season neither of them both ever found afterwards. There was at the same time of my being there (saith the Author) another Jesuit, one *Francisco Corsi*, Resident for the *Portugals* at that Court, who was a *Florentine* about Fifty Years of Age, who was a man of severe Life, yet of a fair and affable Disposition; he had not only free access unto the King, but also encouragement and help by gifts he bestowed upon him. Here the Jesuits have a liberty to convert any they can work upon; and the *Mogol* declared, Such should not lose his Favour by turning Christians. And the Author saith, It was told him for a certain truth, That a Gentelman of Quality and a Servant to the *Mogol*, would needs be Baptiz'd and become a Christian: Whereupon the King sent for him, and both by promises

and by threats, strongly attempted to turn him again to Mahometanism, (for a tryal, it seems, of his constancy,) but he replied to the *Mogol*, That he was most willing to suffer any thing in that cause, that the King could inflict, and as for the Rewards profered him, he would not accept of any thing in the World to forsake his said Religion : Whereupon the *Mogol* wondering at his constancy, told him, That if he could have frighted him or brought him out of his new Profession, he would have made him an Example for all Waverers ; but now he perceived that his Resolution was indeed to be a Christian ; he bid him so continue, and with a reward dismiss him.

Both the *Mahometans* and the *Hindoes* or *Indians*, give their Priests not only Honour and Respect as aforesaid, but allow them comfortable maintenance and that freely without grudging.

Fifthly, of

Fifthly, *Of Building of fair Mosquits or Churches, and then not suffering them to be profaned or converted to common uses.*

In the Mosquits or Churches of the Mahometans, built of Stone and many of them Marble, a man may take notice of excellent Workmanship; but they will not permit any of their dead to be Buried in them.

And it was very observable at the City of *Mandoa* (a place Ruinous, where the *Mogol* for some time resided) that there were not a few unfrequented Mosquits or Churches, and although the people were marvellously streightned, who attended the King, for Room for their excellent Horses, they would not make Stables of any of them, although forsaken and out of use. Also the late *Mogol*, about the beginning of his Reign, caused a Temple to be built in *Agra*, his chief City, for the Jesuits.

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An other principal or choice City of his Empire, being called *Labore*, betwixt which and *Agra* is a long Walk or Road of 400. Miles in length, shaded by Trees on both sides.

There are, besides their Mosquits, many other goodly Monuments which are richly adorn'd, built to the memory of such as they have esteem'd *Peres* or Saints, (of whom they have a large Calender,) in which are Lamps continually burning, attended by Votaries; and many transported with Devotion daily resort thither to contemplate the Happiness those Saints enjoy.

Now as to the *Hindoes* or *Indians*, at a chief City called *Nagracer*, they have an Idol Temple or Chapel, most richly set forth, being Seel'd and Paved with plates of pure Silver, curiously Embossed over head in several Figures, which they keep exceeding bright by often rubbing and burnishing it, and all this to the honour of an Idol they keep there, called *Matta*. Sc-

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Secondly, *Their Justice and Righteousness to Men, and Temperance and Chastity as to themselves.*

1. *In their Dutifulness to their Parents.*

They are (saith the Author) exemplary in their Piety and Dutifulness to their Parents. The poor *Hindoes* and Heathens, notwithstanding they serve for very little, but for Five Shillings a Moon or Month for their whole livelihood; yet they will impart at the least, half that little when their Parents are in want, choosing rather to want themselves than that their Parents should suffer.

Yea the Great *Mogol* or Prince (as the Author testifies) would often shew great Expressions of Duty and strong Affections to his Mother then living, so that he that

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esteemed the whole world as his Vassals, would sometime be one to help to carry her in a Palankeer upon his Shoulders.

2. *In their Loyalty, Fidelity and great Affections to their Prince, and humble Subjection to their Superiors.*

The People in general have so great Respects to their Prince, that although (being very neat) they shave themselves often, yet when their Prince is pleased to send any of them unto any place of Government, or upon any other employment, they cut not their Hair at all, till they return again into his Presence, as if they desired not to appear beautiful, or to give themselves any content while they live out of his sight. And when ever the Mogol sends his Commands to them by Letters, those Papers are entertained with as much respect as if himself was present. The Governor

nor to whom they are sent, well accompanied, goes out to meet the Messenger ; and as soon as he sees the Letters, he alights from his Horse, falls down on the Earth, and then takes them from the Messenger, and lays them on his Head, so carries them to the place of publick Assembly or Council to be read. And the *Mogol's* Subjects, that are near him, will attend many of them constantly to see him, when he exposes himself, for that purpose, in a Balcony, as he usually doth three times a day : And when they see him they will cry out with a loud voice, Live, O great King ; or thus, O great King, Health and Life ; and his Subjects will do any thing he commands them, yea, if it be for the Father to kill the Son, or the Son the Father.

The people all in general are very civil, and usually keep themselves within the bounds of Commands received from their Superiours, over which they do not

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pass.

pass. They happily considering; that as in a natural Body, so in a Body politick, there must be Hands and Feet as well as Head, and every part must keep its Station, the Foot not meddling with the business of the Head further than to receive commands from it. And the meaner sort, to their Superiors, use these abject and lowly ceremonies of Reverence, by putting their Right Hand to the Earth.

3. *In their Civilities to each other and to Strangers; and their compassionate and merciful Natures to all, even the poor Beasts; yea also, even to noxious Animals.*

In their intimate and hearty Salutes, they take one another by the Chin, and cry either Father or else Brother: they express in words their minds in these good wishes to one another, God give you Health, and the other replies, The same Health.

Health God give you ; I wish you the Prayers of the Poor, I wish one Good after another to come to you every quarter of an hour. The people are here generally as Civil to Strangers, as to their own Country-men : The better sort, when they entertain you, do it with much humanity, first rising up to you, they bow their Bodies, and then intreat you to sit with them.

They are very tender in preserving the Lives of all inferior Creatures ; and the *Banjans*, or the Priests of these *Hindoes*, have (as they say) Spittles to recover Lame Birds and Beasts. And this from this consideration, That they cannot give Life to the meanest Creature ; But I rather think they do it in Obedience to a certain Precept, given to them by their Prophet or Lawgiver *Bremaw*, before mentioned.

4. *In their Chastity and great detestation of Adultery and Fornication also and the great respects their Widows shew to their deceased Husbands.*

It is true, the Law of Mahomet allows four Wives to any that please to be troubled with so many, and as many Women besides as they can get, whom they command as Wives. The great Mogol is said to be married to Four Wives, and to have a Thousand Concubines, yet had but Six Children: Yet the Mahometan Priests content themselves with one Wife, and so do some other Mahometans who may marry four. One of the Mogol's Sons, *Sultan Coob-Surroo*, a Prince of a very lovely Presence, fine Carriage, and the very love and delight of the common People, (by means whereof he had been tempted into Rebellion in his younger days;) contented himself with

with one Wife, which with all Love and Care accompanied him in all his Streights. The said Prince meeting one day accidentally with the *English* Embassador, and Discourſing him, amongſt other things told him, That it was a great ſhame for the Succeſſor of *Tamberlane*, who had ſuch infinite Riches, to ſuffer a Man of his Quality to come ſo far unto him and to live ſo long about him, and not to give him ſome Royal gift. And he farther added, That for himſelf he was a Priſoner, and therefore could do him no good, but he would pray for him; and ſo he parted from the Embaſſador. And the ſtrict Votaries of that Religion marry not at all: And it is obſerved, that thoſe Mahometans, who have moſt Wives and Women, are moſt Jealous, and their Jealouſy is ſuch, that they will not ſuffer the Brothers, or the Fathers of their Wives to come to them except in their preſence. And a continued Cuſtom,

from, by this restraint, hath made it odious for such Women as have the Reputation of honesty, to be seen at any time by any man besides their own Husbands, and such as those before named their Relations, and by them but very seldom. But if they dishonour their Husband's Beds; or being unmarried are found incontinent and filthy, professing Chastity, rather than they shall want the severest Punishment, their own Brothers hands will be first against them, to take away their Lives, and for so doing shall be commended, and not questioned for the same.

Here is a free toleration, notwithstanding, for Whores, who are Lifted and Enrouled (as they say) before they can have liberty to keep such an open House. Some of the finer sort of these Strumpets, at certain times, appear in the presence of the *Mogol*, before whom they sing their wanton Songs, playing on their Timbrels.

As

As for the *Hindoes* or *Indians*, they take but one Wife, and of her they are not so fearful and jealous as the Mahometans are of their several Wives and Women; they also suffering their Wives to go abroad whither they please. Their Widows immediately after their Husbands are dead, cut their Hair, and spend all their Lives following as Creatures, neglected both by themselves and others; whence to be free from shame, some of them are ambitious to die with honour in their Husband's Funeral Pile, and she that is once thus resolved never starts back, but goes singing to her death; and although not bound, yet never offers to stir out of the Flames.

There are another sort of Heathens (as I mentioned before) in *Indostan* or *India*, called the *Persees*, who take also but one Wife, who hath liberty to go abroad, as the Wives of the *Hindoes*.

The

The Mahometans being very Jealous (and as *Solomon* speaks) Jealousie being the Rage of a Man, so eminently punished, as it appeared such in this sad Story related by the Author. *viz.* The *Mogol*, saith he, one day found one of his Eunuches kissing one of his Women, whereupon he put her to this cruel death; Caused her to be set in a hole in the ground up to her Head, there to be parch'd and kill'd by the violent heat of the Sun. In which torment she lived one whole day and the night following, until the next day at Noon, crying out most lamentably, Ah! my Head my Head; and the Eunuch was brought to the same place, and there in her sight was cut in pieces; so hateful a thing Adultery is to them, or so much as a sign of unlawful Wantonness in their Women.

§. In

5. *In their great Temperance and Moderation in Meat and Drink.*

Neither the Mahometans nor *Hindoes*, as I conceive (saith the Author) are given to their Palat, although the Country affords great plenty of excellent good Provision, but are very careful and temperate in their Diet. Such Meat and Drink as there Law allows, they take only to satisfie Nature: The word for a Drunkard signifies also a Mad-man: And the *Hindoes* or *Indians* in general, eat no Beef at all, having a great esteem of Kine, but some of them, and especially the *Banjans* in general, which are a very strict Sect among them, will eat of nothing that hath had or may have Life; others will eat Fish and no living thing else. And both the *Mahometans* and the *Hindoes* or Heathens, most of them will rather die than taste any thing their Law forbids, like the *Rechabites*.

By

By reason of their great Temperance in Eating and Drinking, (as the Author affirms) they live to our Age, notwithstanding the great and intemperate heat of the Country, and there are more old People among them than among us. And as for Wine they make none, because their Law forbids the drinking it.

6. *In their great Industry, Labouriousness, and Diligence in their Callings and Trades.*

The *Mahometans* in general, it is true, being the Lords and Conquerors of the Country, are given to an idle course of Life ; but the *Hindoes* or *Indians*, those ancient Inhabitants of the Country, are a very Industrious People. It is true, all their Learning is only to Read and Write, yet many of them are Men of very strong Reason, and I never saw (saith the Author) any Idiot or Deformed Person among them.

them. They are in short very Laborious, they plant the Ground, breed Cattle, and make all manner of Manufactures of the Country, making use of their Hands, Fingers, Ears, Feet, and Toes in some of them. They shew much Ingenuity in their curious Manufactures, their Silk Stuffs which they most artificially Weave, intermixt with Gold and Silver sometimes, as also in Stain'd Callicoes, and all other their Indian Quilts, Carpets, &c.

7. *In the great Diligence, Industry, and Fidelity of the Hindoes or Indian Servants.*

They serve for reasonable Wages (never exceeding Five Shillings a Moon or Month) with which they are well satisfied, paid usually to them the next day after the Change, before hand; and they stand to be hired in the Market place usually; and if their Salary be not paid to them exactly at the time, they will be

be ready to quit their Service ; but so honest are they, that if they be bidden to provide themselves of other Masters, they will not stir but serve out the time for which they have received pay, yea even to an hour before they depart. And as their Fidelity is great, so is also their Diligence very Exemplary ; they keep within call of their Masters, and will not at any time stir without leave, especially had from their Masters.

8. *In their great Fidelity in Trusts committed to them.*

The *Mahometans*, but more especially the said *Hindoes* or *Indians*, are very square and exact to make good all their Engagements, and so faithful as to special Trusts committed to them, that if they be assaulted at any time, they will rather die in the defence of their Trust than forsake it, and those that intrust them in time of their

need :

need: And if they be intrusted with the Carriage or Security of any Riches, and they know of the Riches you carry, they would be so far from injuring or wronging you of the least Penny of it, that whoever should attempt the Robbing or Spoiling of you, they must make a way through their Blood before they could be able to affect it.

9 *In their exact Justice and Honesty in their way of trade in Buying and Selling.*

As by the Laws or Customs current among them in *India*, they Imprison for debt and hang fetters on them, so many times they will sell their persons who are the debtors, and their Wives and Children into bondage when they cannot satisfy their debts. The *Hindoes* or *Indians* are so very just in their dealings, that if a man will put it to their consciences to sell the Commodity as low

low as they can afford it ; they will deal honestly and squarely with him ; but if a man offer them much less than their price , they will presently say, what dost thou think me a Christian that would go about to deceive thee ? surely (as the Author speaks) for moral honesty it is most true , that these Heathens do marvellously exceed us Christians ; for many of these *Indians*, poor souls, walk according to that light of nature they have and are unreprouceable in these respects , and doubtless if they knew more and better would do better in other things.

10. *In their sobriety as to their Apparel.*

As they are civil and courteous in their Speeches and Behaviour, as was mentioned before, so are both the *Mahometans*, and the ancient natives the *Hindoes*, modest and civil in their habits being much alike. They

are all very civilly clad, they never pride it in any new fashions. The habits of all from the highest to the lowest are all made of the same fashion, which they never alter or Change: pure white and fine Callicoe Lawn is for the most part the highest of all their Bravery which usually they wash every day; the Women go habited somewhat like the Men; those of them of greatest quality are adorned with many Rich Jewels.

II. *In their Charity.*

They have no Inns for Travellers; and therefore, in great Towns especially, Rich men out of Charity build large Sarraas or Houses for lodging, where any Travellers may find house-room and use it without any recompence. Other Rich men make publick Wells and Tanks or Fountains for publick use and benefit. Others maintain Servants, who continually attend upon Roadways

ways that are much travelled, and there offer unto passengers water for themselves and their Beasts, which must be freely taken, as it is freely given.

The *Mogol* doth continually relieve many poor people: Also to conclude this Section I shall relate a generous and noble piece of Charity and mercy in a great man in pardoning a most high affront and abuse offered him by one of our Nation, an *English*-man: The business was thus, At *Surat* the Embassador's Servant, his Cook, being one day Drunk, and staggering homeward, in his way met the Governor of *Surat*'s Brother, as he was riding to his House; the Cook made a stand staying himself upon his Sword and Scabbard, and cryed out to the Governor's Brother, Now thou Heathen Dog. He not understanding his foul Language, replied civilly in his own, *Ca-ca-ra?* which signifies, What saist thou? The Cook answered him

him with his Sword and Scabbard, with which he struck at him, but was immediately seized on by his followers, and by them disarmed and carried to Prison. The Embassador had present intelligence of this abuse by his drunken Servant, and immediately sent word unto the Governor's Brother, that he was not come thither to countenance any disorderly Person, and therefore desired him to do with him what he pleased; upon which he presently sent him home, not doing him the least hurt. But as the Author well observes, who was the Heathen Dog at this time? whether the Debauch'd drunken Cook, who called himself a Christian, or that Sober and Temperate Mahometan, who was thus affronted?

12. In their speedy Justice in their
Courts or Indicatures, and their
quick Executions of Malefactors.

Although (saith the Author) I could never learn any Laws they had, yet they always pretend to proceed in their Tryals in their Courts, *secundum allegata & probata*, according to proof of Matter of Fact. Murder and Theft they punish with Death, and with what kind of Death the Judge pleaseth to appoint. Some are Hang'd, some Beheaded, some Empailed and put upon Stakes, some torn in pieces by wild Beasts, some stung to death with Snakes, and others kill'd by Elephants.

The great *Mogol* will himself sit as Judge in any matters of consequence, that happen near him.

There are no Malefactors that lie more than one night in Prison, and many times not at all, being speedily upon his or their offence brought to their Tryal, and from their

their Sentence to their Execution: And this round Dealing, and quick Justice, and Execution (as the Author thinks) keep the People in such awe, as that there are not many Malefactors.

Now may I add also here (as not impertinent) a remarkable Relation of the death of a great Mahometan Atheist, and Contemner of God. There was, saith the Author, a very Eminent Man, a great Souldier, and in high favour with the *Mogol*, but was noted above others of the Nation, to be a great Contemner and Neglector of God; who on a certain time sitting in dalliance with one of his Women, she pluckt an hair from his Breast, which grew about his Nipple, in Wantonness, without the least thought of doing him hurt: But that little wound presently began to fester, and became afterward incurable. When he ~~saw~~ he must die he uttered these words,

‘Who would not have thought,
C 2 but

'but that I, who have been so long
 'bred a Souldier, should have died
 'in the Face of my Enemy, either
 'by a Sword, or a Launce, or an Ar-
 'row, or Bullet, or by some such In-
 'strument of Death. But now
 (though too late) 'I am forced to
 'confess, That there is a great God
 'above, whose Majesty I have ever
 'dispised, that needs no bigger
 'Launce than an hair to kill an A-
 'theist, a dispiser of his Majesty.
 And so desiring that these his last
 words might be told unto the King
 his Master, he died.

Now, O Christians, consider se-
 riously all these things faithfully
 related by the Reverend and Wor-
 thy Author.

First, Shall Mahometans not men-
 tion the name of our Saviour, at a
 nytime, but with high reverence
 and respect; and shall we, Christi-
 ans, not ^{learn} good manners to-
 wards our ~~Blessed~~ Lord and Ma-
 ster, but daily expresse our con-
 tempt of him, by our Blasphemies,
 Oaths and Curses? Shall

Shall the poor Heathens believe that God hath a thousand Eyes and a thousand Hands; and yet we Christians live so as if we did not believe he had one Eye to see, or one Hand to revenge the Violation of his Laws?

Shall Mahometans (whatever diversions or impediments they meet with) be Five times a day (after great preparations) with very great Reverence and humble Adoration, even with their Faces to the ground, at their Devotions in their Mosquits or Churches, if they conveniently can come at them, however elsewhere? And shall we Christians make no conscience of our being twice a day (after due preparation) at our Devotions at our Churches, (if it may be) with lowly Reverence and humble Adoration upon our Knees? But however, if that cannot be, at least in our own Habitations.

Shall both Mahometans and Heathens be strict observers of their Sabbaths and other Festivals, and

times of publick Devotions, and their times of *Lent*, of Mortification and Fasting; and that with great Affection, Reverence and Adoration? And shall we Christians be indifferent, and careless, and remiss in the Religious observation of our Sabbaths or Lord's days, and other Fasts and Festivals of the Christian Church, and of our *Lent* and times of Mortification, and come short of them in our Affections, Reverence and Devotion at those holy Assemblies?

Shall the Mahometans and Heathens be zealous and in good earnest in their Religion, for the promoting the same; yea have many strict Votaries therein, that impose upon themselves great Self-denials very sharp and strict Penances? And shall we Christians be careless and indifferent in our Christian and Holy Religion, and not matter what becomes of it, even betraying the cause of Christianity, while we faintly maintain it? And they,

they, certainly, would hardly die for *Christ* who dare not speak for his honour (as one hath well observed.) And shall we scoff at all Christian Self-denials and Mortifications, and deny our selves in none of our sensual carnal Pleasures and Vanities; but think to swim with ease to Heaven through a Deluge and Sea of Sensuality, and worldly Delights?

Shall both Mahometans and Heathens have their Priests in very great esteem and veneration, never, at any time, meeting them in the Street, or any other place, but testifying the same by lowly Reverencing them; and also allowing them comfortable maintenance? And shall we Christians slight, neglect, and despise our Priests and Ministers, our Spiritual Fathers; yea testify the same to their Faces, when we meet them, by our rude and irreverent Behaviour towards them? And grudge and repine at their competent and comely Maintenance,

tenance, which not our selves but the Laws of our pious Ancestors have bestowed and settled upon them? And this, notwithstanding, our Blessed Lord and Master hath plainly told us, That he that dispiseth you (meaning his Apostles and Ministers) dispiseth me; and he that dispiseth me dispiseth him that sent me.

Shall both Mahometans and Heathens, be at a great deal of pains and cost, to erect neat and splendid Mosquits and Temples, for the Worship of God and of their Idols; not suffering them to be polluted and prophaned in any kind, not so much as suffering their dead to be buried therein? And shall they have, in great esteem, those who are zealous in their Religion, build also stately Monuments for the honour, and to preserve the memories of their deceased Saints and Devotees of their Religion? And shall we Christians be negligent in Repairing and Beautifying our Churches

ches built ready to our Hands? Shall our Christian Temples lie neglected, yea, many of them Ruinous, very many, if not most of them (in the Country) like places rather for the entertainment of Beasts, than Men and Women to Worship God? And thus lying despised, neglected, prophaned; Are they not more also Polluted and Unhallowed many times by our assembling there, by means of our sordid irreverence, by our slight, careless, slovingly, inanimate serving of the living God in them? And shall we Christians scorn, contemn, and deride the Devotees in that Religion, which we profess to own as ours? And shall we slight and neglect those days and times appointed to commemorate our Saints and Servants of God, famous in their Generations, for their Sanctity, Labours and Sufferings?

Shall Mahometans and Heathens be exemplary in their dutifulness

to their Parents, especially the poor Heathens, not suffering, at any time, their Parents to be in want, but parting with half of that little they have for their support and subsistence? And shall there be such horrid complaints among us Christians, of the undutifulness (if not Barbarity) of Children to their Parents in our days; that it would make a Man's Ears to tingle and heart to ake, to hear all that may be said in this respect?

Shall both Mahometans and Heathens have very great Respects and Reverence for their Superiors and Governors, for the preservation of Order and Government, and publick Peace? And more especially, shall they abound in affectionate Loyalty to their Prince and Sovereign, although a Tyrant? And shall we Christians be deficient herein; yea, Untractable, Mutinous, and Rebellious against our Governors: and so highly Disloyal as to resist the Lord's anointed, our gracious

cious Prince, when our Religion, nevertheless, assureth us, That they that resist shall receive to themselves Damnation?

Shall there be much love, and good will, and accord among Heathens one towards another, as also equally exhibited by them to Strangers; yea, extending their good Nature, Humanity and Pity, even to the very brut Creatures subjected to their use? And shall we Christians, abound in discord and dissention, and shall we malign, hate, bite and devour one another, and make our Lord and Master, the Prince of Peace, a Patron of Dissention, and his Gospel of Peace a Religion of Discord? And shall we be more uncivil to Strangers than these Heathens; and also be cruel and merciless towards our Beasts, when as our Religion also instructs us, That a good Man is merciful to his very Beast?

Shall both Mahometans and Heathens have a great detestation of Un-

Unchastity, especially in such single Women who pretend to it; and so great an abhorrence of Adultery, that the very Relations and Kindred of the Offenders, of either sort, will be themselves their speedy Executioners, and deprive them of their Lives, and think they do a just Act therein (their Law permitting it?) And shall we Christians, who own a Religion of the greatest strictness and purity in the World, make little account of these Sins, as if we had forgot our Religion, and were transformed into Beasts; and having lost all shame and modesty, design to vie with *Sodom*?

Shall both Mahometans and Heathens not indulge their Palates, but be very temperate and moderate in Eating and Drinking, and have such an abhorrence of Drunkenness, that they have but one word in their Language to signify both a Drunkard and a Mad-man? And shall we Christians be the Epicures of

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of the World, so abound in Excess, Debauchery and Drunkenness, and without all sence of shame and in the sight of the Sun, as if we were the Disciples and Votaries of the drunken God *Bacchus*. Shall that Sin of Drunkenness which is the Mother of Heaviness, the joy of none but the Devil, and is big with a Thousand Evils, (as one of the Fathers speaks) over-spread the Nation?

Shall the Heathens be very laborious and industrious, diligent and careful in their Trades and Callings, abhorring Idleness? And shall we Christians abound in Improvidence, Carelessness and ill Husbandry, giving our selves up to Ease, sensual Pleasures, to the prejudice and ruine of our poor Families, brought hereby, many times, to a morsel of Bread?

Shall the poor Heathen Servants (although they have very small wages allowed them) be very Just and Honest, Diligent and Laborious,

ous, abounding in all Fidelity to their Masters and Mistresses? And shall Christian Servants be Idle, Careless and Unfaithful, not fit to be confided in and trusted? and shall this be still the general complaint, in our days, made by all sorts and degrees among us, of their Wretchedness and Unfaithfulness?

Shall the Heathens be very faithful in Trusts committed to them, that they will sooner lose their lives than either betray or forsake a trust, committed to them in any concern? And shall we Christians be perfidious and unfaithful one to another, and that to this degree, that it is become a very Proverb among us, *Where shall we meet with a Man that we can trust? And in matter of Money or Profit, I will not trust my own Father?* But a Man of honour and integrity (as one observes) will sooner break his heart than his word. He will not forfeit his Parole, even to an Enemy, no not if he had a thousand Crowns and Lives at Stake.

Shall

Shall the Heathens observe exact Justice in their way of Trade, in Buying and Selling, and be so honest therein, that a man may trust them safely and not be cheated? And shall we Christians be the only traders in Wickedness, in lying, cheating, over-reaching one another in our commerce and trading? What a reproach and shame is it to Christianity, that we should be according to the Proverb, (*Homo homini Lupus*) *As Wolves to prey upon and devour one another*: And that Heathens should exceed us Christians in common honesty? For, it hath been observed in our days, so sordid are most people grown, that their faith is not so dear to them as their profit.

Shall both Mahometans and Heathens, be modest and sober in their Apparel, steady and constant in their Fashion, never altering the same? And shall we Christians, many of us, not know what belongs to modesty and sobriety in our Clothes.

Clothes and Attire; and so fickle and inconstant, varying our Fashions as often as we renew our Garments?

Shall Mahometans so abound in Charity to the Poor, that a *Musselman*, or zealot in their Religion, will give a seventh part of his Estate towards their relief? And others of them be of such noble and publick Spirits, that for general and publick use and benefit, they will be at great Expences in building *Sarras* or publick *Inns*, for entertainment of Strangers in their Journeying, and of Wells and Fountains, with persons to attend them, for refreshing of weary Travellers; and be noble and generous in forgiving high and insolent affronts and injuries offered to them? And shall we Christians be of close, and private, and selfish uncharitable Spirits, wholly Circumscribed within our own concerns, as if we were born only for our selves, and give far less in Charity to the Poor than a Mahometan?

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tan? And shall we Christians think it also a piece of honour and gentility (upon an affront and injury offered to us) to be inexorable, implacable and cruel, never to remit the injury?

Shall a new Mahometan Convert, be so zealous and constant to his new profession of Christianity, who neither by threats or promises, made by his Powerful and Tyranical Prince, and his Lord and Master, could be prevailed upon, to retract and renounce the same? And shall we who have been long Educated in Christianity, not be zealous and constant to our holy Christian profession, but fickle, wavering and inconstant?

And let all our Atheistical Christians, desiers and neglecters of God and Goodness, take warning from the great Example before mentioned, of the Almighty's remarkable Justice and Vengeance (in that strange providence related before) against a Mahometan Atheist, which
ex-

extorted such a free and ingenious Confession and Acknowledgment from him in his Distress and last Agony ; and let them become so wise as either cease to be Creatures, and remove themselves (if they can) out of the reach of the Almighty, or else cease to defie him.

In short, let us, Christians, seriously consider these things, and how prevalent Mahometanism and Heathenism hath been upon the Minds and Consciences of these Infidels and Heathens, to the producing of commendable and virtuous Actions and Conversations. And shall not the holy Religion of the ever Blessed *Jesus*, brought down from Heaven to us by the Son of God, in which was fully manifested to the World, the divine Love and Goodness, a Religion exceeding, in worth and goodness, all the Religions that ever were in the World ; delivering to us the sublimest and best Precepts, for the happy regulation of our Lives, the greatest and high-

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est encouragements for the animating us thereto, from the example of our Lord and Master, by assuring to us the divine Assistances of the holy Spirit, to be our aid and comfort in our Christian course and warfare ; and by bringing Life and Immortality to light, (setting open the Gate of Heaven,) and assuring to us (as our reward) an immortal Crown of Glory in the highest Heaven. And, notwithstanding all this, shall our Lives and Conversations come short of these Mahometans and Heathens, who have had none of these aids, to whom these glad tidings of Salvation never came, shall our Conversations come short of these, who we believe come short of Heaven?

What a sad thing is it to consider therefore, That Christians, very many of them, may go to School, and learn of *Infidels* and *Heathens* to reform their Lives and Manners? To see them, who profess Christianity, this best Religion in the world,

to

to be given up to a Reprobate mind, to Stupidity, to Carelesness, and Neglect of all Religion and Vertue, as if they had wholly divested themselves of their Reason, and lost all sense of God and Goodness.

Alas! it is to no purpose to talk like *Christians* and live worse than *Infidels*; this was it (as a great Man observed) that made the Philosopher to say, *That there was nothing more glorious than a Christian in Discourse, nothing more miserable in his Actions.* Certainly *Christians*, especially reformed *Christians*, should be distinguished from *Heathens*, not only by their Faith, their Profession and Discourses, but by their Manners, their Lives and Conversations, which should be much better than those of *Infidels* and *Heathens*. I shall conclude in the words of the Pious and Learned, *Pudeat, Pudeat, illos nomine tenus Christianos, qui ad hanc rem Ethnici rectius sapuerunt:* May it shame, may it shame those who call themselves *Christians*, to

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consider that very *Heathens* have lived better and more *Christian* lives than they.

And as a late worthy Divine of our own expresseth it, 'What man then deserves the name of a *Christian*, that notwithstanding all the means of Grace which God affords, doth strive to make himself equal with a Beast, that basely uses his noble part? that is like a Feather shaken with the Wind, and lies down at the Feet of every Pleasure, and cannot sustain the load of the least Grief; that vexes and frets at every Cross, as if the Devil ruled the World, and trembles at death as a Child doth at a Friend with a Vizard on. God expects sure that we, *Christians*, should be men of another sort, and that Philosophy (or Heathenism) should not beget more lusty and vigorous Souls than Christianity can.

And as another speaks, 'It is an abominable thing to belye the Truth,

Truth, even in words; but the lye
 of Life is the most pernicious of
 all others. With what face can
 we then exclaim against the base-
 ness of a lying Tongue, when our
 whole Practice and Conversati-
 on is but one continued lye all
 through; viz. Our profession
 Christian, our Conversations Hea-
 then, yea, worse than Heathen.

Almighty God, who shewest to
 them that be in Error the Light
 of thy Truth, to the intent, that
 they may return into the way of
 Righteousness; Grant unto all them
 that are admitted into the Fellowship
 of Christ's Religion, that they may
 eschew those things that are contrary
 to their Profession, and follow all
 such things as are agreeable to the
 same, through our Lord Jesus
 Christ. Amen.

The END.

ERRATA.

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